

# RELIGIOUS INTELLIGENCER.

*"Behold I bring you good tidings of great joy,"*

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VOL. I.

## A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

Continued from p. 117.

At the commencement of this century, a numerous society of Jesuits, Dominicans, Franciscans, and Capuchins, proceeded to China with a view to enlighten that vast empire with the knowledge of the Gospel. Though differing in other points, these discordant missionaries agree in asserting the wonderful success which attended their labours. The Jesuits especially, by their literary and scientific attainments, acquired great influence with two successive Chinese Emperors, which they directed to the furtherance of their great and important design; and had their integrity been as great as their talents and activity, they would have acquired immortal renown by their exertions in the cause of Christianity, in this immense region\*. But they pursued in China the same compromising plan which has been already mentioned, and which they did not hesitate to defend, by resorting to the plea of necessity; alleging, that certain evils and inconveniences may be lawfully submitted to for the attainment of important and salutary purposes.

The ministerial labours of the Romish Missionaries, particularly of the Jesuits, were eminently suc-

cessful, about the same period, in the islands of Japan, notwithstanding the jealousy and opposition of the native priests and nobles, and the still more fatal disputes of the missionaries amongst themselves.

The success, however, of the Gospel in Japan was, unhappily, but of short duration. In the year 1615, the hopes of its ministers were suddenly blasted, by the publication of a persecuting edict of the Emperor, occasioned, as it is generally agreed, by the discovery of certain seditious designs of the Jesuits; which was executed with a degree of barbarity unparalleled in the annals of Christian History. This cruel persecution, during which many, both among the Jesuits and their adversaries, testified the sincerity of their attachment to the Christian Faith, and almost expiated, if the expression may be allowed, the errors of their ministry, raged for many years with unrelenting fury; and ended only with the total extinction of Christianity throughout that empire.

The example of the Roman Catholic States tended to excite a spirit of pious emulation in Protestant Countries, to propagate their purer form of Christianity amongst the heathen nations. The peculiar situation of the Lutheran Princes, whose territories were for the most part within the limits of Europe, prevented them from engaging in this laudable design. This was, however, by no means the case with all the states who professed the reformed religion. The English and Dutch, more es-

\* Lett. Cur. et. Edif. tom. viii. The progress of this mission, and the charges urged against the conduct of the Jesuits, are sufficiently detailed in Mosheim, cent. 17. vol. v.

pecially, whose commerce extended over the whole world, and who had sent colonies to Asia, Africa, and America, had the fairest opportunities of exerting themselves in this great cause; and although neither of these nations can be said to have improved them to the utmost of its power, they by no means entirely neglected them.

In the year 1647, a Society was established in England by an Act of Parliament, for the propagation of the Gospel in foreign parts. The civil war, which ensued, suspended the execution of this plan; but at the Restoration the work was resumed. In the year 1701, this respectable Society was incorporated by a charter, and received other marks of favour from King William the Third; and was enriched with new donations and privileges. Since that period, it has been frequently distinguished by royal munificence, and by the liberality of many private persons. The primary object of this Society being to promote Christianity in the British colonies, its exertions have hitherto been principally directed to the plantations, in North America; where several missionaries and schoolmasters are constantly employed at its expense, in places which would otherwise have been destitute of the public worship of God, and almost of the knowledge of the Gospel.

The efforts of the United provinces were successfully directed to the islands of Ceylon and Formosa, the coast of Malabar, and other Asiatic Settlements, which they had either acquired by their own industry, or had conquered from the Portuguese. No sooner were the Dutch sufficiently established in the East Indies, than they formed various schemes for the reli-

gious instruction of the natives, great numbers of whom were converted to the Christian Faith\*.

In Africa, the missionaries of the Church of Rome were in the year 1634 banished from the kingdom of Abyssinia. But on the western coast of that continent, the Capuchin Missionaries, after enduring the most dreadful hardships and discouragements, succeeded in persuading the kings of Benin and Awerri, and the queen of Metemba, to embrace Christianity, about the year 1652. The conversions, however, which took place among the Africans, are acknowledged to have been very slight and imperfect, and to have been confined to the maritime provinces; and more particularly to the Portuguese Settlements. The interior of this great peninsula remains still, in a great measure, inaccessible to the most adventurous Europeans.

The late auspicious measure of the Abolition of the Slave Trade, and the formation of the African Institution†, will, however, it is hoped, gradually lead to the civilization of this long-injured continent, and eventually to the propagation of Christianity amongst its unhappy natives.

The various colonies from Spain, Portugal, and France, which were established in the extensive continent of America, were instrumental in diffusing some faint and corrupted notions of Christianity among the conquered

\* See *Epist. de Successu Evan. apud Indos Orient.* Ultraject. 1699.

† We may add to the grounds of hope, expressed in the text, that Africa will be eventually civilized and converted, by the efforts of the Church Missionary Society, in erecting Settlements and opening Schools, on the Western-coast; and those of the United Brethren and the Missionary Society, in the South; with the future efforts of these and other Societies.



and the neighbouring nations. Great multitudes of them, however, were prevented by their distance from European Settlements, and their wandering and unsettled state, from deriving even this slight advantage. The Jesuits, under the pretence of propagating the Christian Religion, but, in reality, to gratify their own insatiable avarice and inordinate ambition, erected several cities, and founded civil societies cemented by government and laws, in several provinces both in South and North America. The most celebrated of these settlements was in the province of Paraguay, where, by their insinuating manners, and the natural ascendancy of talents, they succeeded in forming a republic composed of Indians, from which every European was cautiously excluded. In order to prevent more effectually all communication between the Indians and Europeans, the Spanish Language was prohibited throughout the extent of this new empire; and the natives were accustomed to regard the Jesuits not only as their instructors, but as their sovereigns, and to look upon all other Europeans as their mortal enemies. Such was the state of things till the year 1752, when the mystery of this singular government was disclosed, by the attempts of the courts of Spain and Portugal to execute a treaty respecting the limits of their several dominions; which being resisted by the Jesuits, and a war ensuing between the Spaniards and Portuguese and the Indians, the real views of the Jesuits became apparent, and an effectual check was given to their ambition.

The cause of Christianity was more wisely and successfully pro-

moted in those parts of America, in which the English had formed Settlements during this century; and notwithstanding the various obstacles which it had to encounter, it made in a short time some considerable progress. The Independents, who retired to America on account of their dissent from the Established Church, claim the honour of beginning this important work. Several families of Independents, which had been settled in Holland, removed to America\* in the year 1620; and there laid the foundations of a new state. The success which attended this first emigration induced great numbers of the Puritans to follow the example in the year 1629. Between the years 1631 and 1634, fresh emigrants arrived, amongst whom were the Puritans Mayhew, Sheppard, and Elliott; men who were eminently qualified by their piety, zeal and fortitude, for the arduous work of converting the savage natives. In this they were all remarkably laborious and successful; but more particularly the latter, who learned their language, into which he translated the Bible and other instructive books, collected the wandering Indians together, and formed them into regular societies; instructed them in a manner suited to their dull apprehensions; and by his zeal, ingenuity, and indefatigable industry, merited, and obtained at his death, the title of *the Apostle of the North-American Indians*†.

\* To that part which was afterwards called New Plymouth.

† It was the unexpected success which had attended these pious labours, that first excited the attention of the parliament and people of England, and gave rise to the Society for the propagation of the Gospel in Foreign Parts, which has been before mentioned.

In the American Provinces which were taken from the Portuguese by the Dutch, under the command of Count Maurice of Nassau, zealous efforts were made for the conversion of the natives by their new masters, and with much success: but the recovery of those territories by the Portuguese, in the year 1644, obscured the pleasing prospect which was beginning to open upon them. In the Dutch Colony of Surinam, no attempt has been made to instruct the neighbouring Indians in the knowledge of Christianity, except by the charitable and self-denying labours of the Moravian Missionaries.

(To be concluded.)

#### FOREIGN INTELLIGENCE.

ABDOOL MESSEE.

*Journal of a voyage up the Ganges, from Calcutta to Agra, made by Abdool Messe, one of the Readers supported in India by the Church Missionary Society.*

Nov. 20, 1812.—We left the neighbourhood of Calcutta, having two friends in company. There was a large party of boatmen and servants.

Nov. 22.—Being Sunday, we rested at a plain, away from any village. Abdool invited the boats' crews and others to his boat, to hear the word of God; but none of them would attend.

Nov. 29.—We rested also in a lonely place. In the afternoon, Abdool collected the boatmen and others on the bank, to the number of about forty, and preached to them. He began and ended with a hymn, after the manner of the Asiatic Religious, in which he was joined by the Christian Children

and Servants. His discourse was from the latter end of the 1st chapter of St. Matthew. He spoke of our sinful state by nature, adducing many proofs observable in their own life and conversation, which render a Saviour necessary; enlarged on the birth of Christ without sin, that he might be a suitable Surety for sinners; the meaning of his name Jesus, Immanuel; bringing forward proofs of his divine power, and pointing out the salvation which he bestows. The latter part was very satisfactory indeed, as an evidence of his acquaintance with the change which passes in the Christian's mind. His discourse was intermixed with exhortations to embrace the religion of the only Saviour. Some, it seems, set light by what they heard: others approved, and said his book contained more weighty truths than their Shasters.

Dec. 5. Saturday.—We arrived in the neighbourhood of a Christian Friend, and our party went from the boats to pass the Sunday at his house, and found literally in the wilderness God present in our little assembly.

Abdool could not get the boatmen to attend him; and therefore, taking the Christian Children with him, he went to a village at a little distance, and began to sing his hymn. The whole village, men, women, and children, soon gathered round him. He explained to them the Ten Commandments, and enforced their obligation. They heard with much attention. One man in particular was much impressed, and endeavoured to awaken the minds of the people, dwelling especially on the Ninth Commandment as most excellent.

Dec. 11.—At Rajeinal, Abdool met in the street a Musselman,



whom he had known before at Rampore, and who accompanied him to his boat. They had much conversation on the subject of religion, which ended with the Musselman's saying, that he could never embrace the religion of the English, they were so unclean in all things, eating swine's flesh, and every unclean thing, and using no ablutions. Abdool replied, by turning to the Christian Children, and asking them, if they knew any passage of Scripture in answer. One of them, without hesitation, quoted Matthew xv. 17—20.

On Sunday, Dec. 13, at 3 p. m., Abdool went out to the skirts of a village, at which we rested, where a number of people were collected; and, after singing two or three verses of a hymn, in which he was joined as usual, began by telling the people he was about to shew them how sinners might obtain salvation. He said, "If a Hindoo, by any accident, should kill a cow, he would renounce the world, and wander from place to place: if any one should ask him who he was, he would reply, 'A sinner!' and if they should inquire what he had been guilty of, to oblige him thus to wander about, he would say, he had killed a cow. Now, though killing a cow is not so great a sin as that a man should distress himself about it in this manner; yet you may learn a lesson from this misguided Hindoo, and think with yourself what pains you should be at to be delivered from your sins." He then briefly adduced some proofs of man's fallen condition, and dwelt at large on Adam's original state, with many useful exhortations; and concluded with some account of Jesus Christ and his laws; desiring them, that as

they, every one, used their own judgment when they went into the bazar, and made their purchase where they got the best and cheapest rice, so they would each use his own judgment now, and choose that religion which afforded the best remedy for sin. He closed with prayer, that God would enable them to choose aright.

Bhaugulpore, Friday, Dec. 18. —Arrived at midday, and spent the afternoon here. Abdool took a few copies of St Matthew's Gospel in Hindoostanee; and going into the town, came to a Durjah, where were a number, as it afterward appeared, of learned men: some aged, who attend the tomb of the saint; and some young, their disciples. On Abdool's approach, they observing his respectable appearance, rose with great deference to salute him, and invited him in to see the saint: he answered, "He is dead, and cannot be seen:" they replied, "Well, but come in, and pay your devotions:" he again answered, "The saint cannot hear me, nor answer my prayers." They expressed their surprise, and inquired who and what he was. He told them he had been a Mahometan, but was now a Christian. They asked why he had come among them, this being the case: he replied, not to visit the dead, but the living; and that, as he was passing, he wished to leave them some valuable token, for which purpose he had brought some books, than which nothing could be more valuable, if they were disposed to read them. Some of them asked, what books these were; he answered, "A book whose name you have often heard, but which you have never seen—the first part of the Gospel of Jesus Christ, written by Matthew,

his disciple, and an apostle." One of them said, "What language is it?" He answered, "Oordoo. An aged man came forward, and with great eagerness said, "Pray, Sir, give me one; I have greatly desired to see the Gospel, and once met with a copy, but it was in Nagree, and I could not read it." One of the party asked Abdool what induced him to become a Christian; he said they acknowledged the pentateuch, Psalms, and Gospels to be Divine Books, as well as the Koran; that he found the first three to agree, but the fourth, was very different: he concluded, that, of four men, if three agreed and the fourth contradicted them, he must utter a falsehood; and if they would read the book which he offered them, they would find it so. Two of them received the books; and, after having looked into them, returned them, saying, they had had books given them before, which spoke ill of their Prophet, and it was not lawful for them to read such. Abdool said the Gospel spoke ill of no one: on the contrary, commanded us to pray for our enemies. The elderly man, who had thankfully received the book, and kept silence hitherto, now addressed his companions, observing what pains the Christians took, and how they sought after truth: at the same time remarking, that they had not only been at the pains of translating their Scriptures into the Eastern Languages, and having them printed; but sought out opportunities for distributing them. Some of the young men asked Abdool, what he got for his trouble; he said he came of his own accord, for their advantage; and contrasted their disposition to taunt, with the favourable one

manifested by the elderly person, noticing that the contrast itself verified the Gospel account of the success of the word: then, opening the book, he read and explained to them the Parable of the sower. After a good deal of mixed conversation, he took leave of them, and they parted with mutual civilities.

Two of the young men from the Durjah followed Abdool to the boat; and, after a good deal of friendly discussion, they went away expressing satisfaction. In the evening we walked to the Roman Catholic Church. The Christians, to the number of ten families, reside near it. The priest was absent. Notice was given, and about twelve men and women, with many children, were assembled. To these Abdool preached on the benefit of sanctified affliction, a very suitable address to their low estate. The congregation consists, in general, of thirty adults, and many children. The poor natives are miserably wretched and ignorant; and the Portuguese, though not generally poor, are careless of their indigent brethren. I gave away four Portuguese New Testaments and one Hindoostanee St. Matthew's Gospel. The people are so afraid of their priest, that they durst not let me take any of their children.

Sunday, Dec. 20.—We rested at Jehaughyree. At 3 o'clock, Abdool went on shore with his native Christian Friends. The boats' crews had gone into the market, and no congregation was assembled: in about half an hour after, word was brought, that many were assembled, and Abdool had begun. On going out, I found a number of people collected at the end of



the village. Abdool was speaking to them of our original descent from one common stock; and, as a proof of it, mentioned similar customs which prevailed among different people; but that, through the deceit of Satan, they differed in the application of the same. He instanced, especially, sacrifices, which both Hindoos and Musselmen considered pleasing to God: he then adverted to the Musselmen's celebration of Buckree-Eed, which took place on the 16th of this month, in commemoration of Abraham offering up his son, who they say was Ishmael. He next read the history of Abraham offering up his son Isaac, from the 22d chapter of Genesis, which very evidently arrested their attention. He again adverted to their customs, saying, that both Hindoos and Musselmen required their sacrifices to be without blemish and then pointed out these sacrifices as typical of the Lord Jesus Christ, with suitable exhortations as usual; and ended by telling them, the Gospel in Hindoostanee and Persian was in his possession, and any might have a copy of it gratis, by coming to his boat. He began and concluded with a hymn, in which he was joined by the Christian Children and Servants. In the evening, two learned Brahmins came at different times to his boat, and said, they had heard his preaching; and, understanding that he had books to give away, wished to know what they were: this led to much conversation on religion, and ended with their thankfully receiving the Gospel of St. Matthew in Hindoostanee, and the three Gospels in Persian. After this, a Mahometan came, who said he was the intimate and relation of a neighbouring Rajah; and

demanding, in a fierce tone, what this new way might be. Abdool entered into conversation with him, and read the fifth chapter of St. Matthew, with which he was much pleased, and begged a copy of the Gospel, at the same time proposing to visit him next morning; but it was explained to him that we were to set off by day-break.

Monghyr, Dec. 22.—At this place, there are about twenty native Christians, most of them of Portuguese origin, who have served in the Company's army, and have retired hither on their pensions. Notice being given in the evening, ten men of these and one woman assembled by candle-light. On Abdool's going in where they were, the master of the house took him by the hand, and showed him an image of the Virgin, with a light before her, to which he intimated he should pay his respects. Abdool immediately said, that he was come on purpose to talk to him about these things, and to explain what the Gospel doctrine was. He expressed his surprise, saying, that he thought Abdool had but lately turned from Mahometanism, and had come to worship with them. This brought on a long conversation, which led one of them to ask him whether he was a priest. Abdool replied, that he durst not pretend to any such honour: but, as a worthless sparrow placed beside a nightingale learns its note, yet still is but a sparrow; so he, an unworthy creature, had, by being in the society of certain acquainted with these matters, acquired some knowledge of them. The people expressed much regret that these things had never been plainly represented to them before; and, on Abdool's taking leave of them, entreated him to visit them again,

and kissed his hand at parting, the usual mark of respect shown to their own priest.

For Christmas day, I translated the Sermon on the Nativity in the Village Sermons, which Abdool expresses more pleasure in, than any instruction he ever met with.

Tuesday, Dec. 29.—We arrived at Patna. Some of the native Christians visited us that evening at our boats. Next day, Abdool had a conversation with a Roman Catholic priest, an Italian, on the differences between their two churches. The priest asserted, that the use of images in worship, the doctrine of the intercession of saints, and prayers to the Virgin Mary, were founded on the traditions of the Church, of which they, (the Roman Catholics) were the true members. Abdool asked the proof of this. The priest adduced the usual passage, *Thou art Peter, and upon this rock will I build my church*. Abdool replied, by pointing out the true meaning. The priest told him, they did not allow the laity to put their own interpretation on the Scriptures, and that his interpretation was the true one and sufficient. Abdool replied, that his clergy said their own interpretation was not sufficient, and always confirmed one part of Scripture by another. The priest expressed some impatience, and asked what good would arise from dispersing the Scriptures, and why he should say so much about translating and reading them. Abdool said, "Had the Scriptures not been translated, how should I ever have known the truth? And the necessity of reading the Scriptures is plain, for your people, if they go among Hindoos as Musselmén, have nothing to say in favour of

their religion, and are easily swayed by the superstitions around them."

At Danapore, we were gratified with the sight of a large school of native children, kept by the baptist missionaries. They have another school in a neighbouring village.

On leaving Danapore, our boat went on a-head, when Abdool's boatmen took the liberty of going into the market without leave. Abdool, desirous to keep up with us, that he might read the Scriptures as usual, said to the Christian children, "Come, let us take hold of the line, and draw the boat ourselves; which when they hear of, they will be ashamed and come." In this way they went about a mile on the bank of the river, when they came where a Mahometan merchant was purchasing wood. On seeing Abdool, he asked privately of one of the children who he was, and was answered, "A Christian." When the boat came up, the merchant said, "Pray, sir, wait for your boatmen, and do not take that trouble." Abdool: "They have behaved very ill, and this is the only punishment I can give them, by trying to shame them." Merchant: "But for a man of your appearance to engage in such servile work, is degrading. Do you not feel ashamed yourself, before all these people?" Abdool: "Before, when I was of your religion, I should indeed have felt shame: but I have embraced a religion whose Author was meek and lowly; and now I rather take pleasure in such employment, as by this the pride of my heart is bro't down." Merchant: "What religion have you embraced?" Abdool: "The religion of Jesus." Merchant: "Yes, I was told true



of you :” and here he began to give him some very coarse language. As they stood there some time, Abdool had an opportunity of showing this man some civility ; which made him call him hypocrite ; and, turning to several who were collected, he said, “ See how well this man has learned to disguise his feelings ; I gave him abuse, and he returns civility.” Abdool : “ This is not hypocrisy, but what I am taught by my new religion. Before, you are aware, had you used such language to me, I should perhaps have fought with you, but now I am taught to pray for my enemies :” then taking out St. Matthew’s Gospel, he began to read in the fifth chapter. The merchant was ashamed ; and, after some further conversation, begged he might have a copy of the Gospel, as did also another person, who had been present toward the conclusion.

(To be continued.)

## DOMESTIC INTELLIGENCE.

### DOMESTIC MISSIONARY SOCIETY.

*AT a Meeting of the Directors of the Domestic Missionary Society for Connecticut and its vicinity, in New-Haven, July, 10, 1816.*

*Voted*, That agreeably to the vote of the General Association of Connecticut, at their last Meeting it be recommended to each Church in this State, in connection with that Body, to have a contribution on the Sacramental Sabbath of September, for the purpose of aiding destitute and feeble Churches and Societies, in providing for themselves the stated enjoyment of Gospel ordinances ; and that the contributions be paid over to the Treasurer of the Domestic Mis-

sionary Society : or that such contributions be on some convenient Sabbath *before*, or on some Sabbath as soon as may be convenient *after* the first Sabbath in September.

*Voted*, That in case any person appointed to labour as a Missionary in any of the fields designated by this Board, cannot be seasonably obtained, the member, or members of this Board, to whose superintendency that field is committed, be authorised to employ some suitable person for that service.

*Voted*, That Messrs. Humphrey, Merwin, Dwight, Taylor, and Flint, be, and they are hereby appointed, a Committee of Missions, with power to appoint Missionaries, and designate their fields of labour in the recess of this Board ; any three of which Committee, or any two with any other member of this board, who may be present, to have power to act.

*Voted*, That the money contributed for domestic missions, and now remaining in the hands of the Committee appointed by the General Association of Connecticut on that subject, at their session in June, 1815, be paid to the Treasurer of the Domestic Missionary Society ; and that the sums now due to Missionaries employed by said Committee, be paid from the Treasury of said Society.

*Voted*, That the Treasurer of the Domestic Missionary Society sign duplicate receipts for all monies paid to him for the use of the Society ; one of which receipts shall be given to the person paying the money, and the other lodged with the Auditor of the Society, after the annual Audit of the Treasurer’s Account.

*Voted*, That the Missionaries

keep an account of all donations and contributions made to them, for the use of the Society, specifying the places where, and the persons from whom they are received; and that they make returns of the same to the Treasurer, that they may be published; and that an account of whatever aid shall be afforded by vacant places, in which Missionaries shall labour, towards supplying themselves with preaching, be also published.

*Voted,* That when a Missionary wishes for his pay, he shall apply to one of the Directors, under whose particular superintendency he shall have laboured, state an account of his missionary labours, and the amount that may be due to him, and that Director shall give to him a certificate stating the sum due, and specifying the time when, and the place or places where, the labours shall have been performed; which certificate being presented to the Auditor of the Society, he shall draw an order on the Treasurer for the amount, register the order in a book to be kept for that purpose, certify the registry on the back of the order, and deliver it to the Missionary, to be presented to the Treasurer for payment; and any other person, having a claim upon the Society, may present it to any Director; who, if he approve the account, shall give a certificate, which shall be presented to the Auditor and registered, &c. as above directed.

*Voted,* That the accounts of the Society shall be annually audited, by a Committee consisting of two, appointed for that purpose; when the duplicates of the receipts given by the Treasurer, and the orders paid by him, shall be delivered to the Committee, and by them be

lodged with the Auditor of the Society.

The Committee appointed to prepare an Address to the Churches, made a Report, which was accepted, Whereupon

*Voted,* That 500 copies of the Address, signed by the Chairman and Secretary, be printed, together with the votes passed by this Board, with reference to the accounts of the Society and the duty of the Directors, and that two copies be sent to each parish in the state.

#### ADDRESS.

The Directors of the Domestic Missionary Society for Connecticut and its vicinity, intrusted with the important duty of adopting and pursuing measures for building up the Waste Places within this state, and ultimately in places contiguous to it, by furnishing the destitute with religious instruction, feel the necessity of an immediate appeal to the patronage and liberality of all the churches within the limits of the General Association.

It is but reasonable, that those people whose charities are solicited, should see distinctly the object to which they are invited to contribute.

The Directors will therefore be permitted to state, that seventeen parishes within Connecticut have been reported to this Society to be in such condition, that without aid from extraneous resources, they have no rational prospect of the regular enjoyment of the institutions of the Gospel. Besides the parishes which have been reported, a few others are contemplated, which will need some assistance. Of those reported, some have more, and some less, internal strength and facilities for a speedy restora-



tion. All of them comprise individuals, anxious to enjoy the ordinances of the Gospel, and to contribute to the support of them. In some places, so much union and strength remain, that a great portion of the burden would, at the outset, be borne; and soon, it is hoped, the whole. In all these parishes, *four* excepted, organized churches exist. In some, they exist, indeed, only as the melancholy remains of what they once were; while in others, they are found, though small in numbers, yet with commendable discipline and zeal. The language of their situation generally is, "strengthen us, lest we die." Each of them, except one, was formerly favoured with a minister of the Gospel. But a few years ago, some of them were deprived of this privilege; while in others, the hoary headed of eighty can only say, 'when we were children, we had a minister.' Their children, and their children's children, were never surveyed by a pastor as the lambs of his flock. Some of these parishes are well accommodated with meeting-houses; a few of which have been recently built, or repaired. In other places, the house of God has fallen down, or presents the affecting aspect of decay and neglect. Five of these parishes, large in their territory, are contiguously situated; making a wide field of desolation. The whole of the wasteland in this state is nearly equal, in extent, to the average size of one of its counties.

These ruins, Christian Brethren, must be built again. These breaches must be repaired. Will not every Church, that enjoys the regular administration of Gospel ordinances say, 'For the hurt of the daughter of my people, am I

hurt? Can a doubt be entertained whether it is your duty to cherish the languishing members of Christ's mystical body? Are they not bone of your bone, and flesh of your flesh? "As the body is one and hath many members, and all the members of that one body being many, are one body; so also is Christ." Now if as the Apostle so forcibly reasons, when one member suffers, all the members suffer with it; how much stronger should be the general sympathy when many members suffer? Make the case your own. Were you now in a broken, feeble state; were you compelled to sit down and weep among the ruins of your former glory; were your children growing up around you, without a preached gospel, would you not wish for help? Would you not think it the duty of more favoured churches to commiserate your unhappy condition? Would you not earnestly say, 'Come over and help us'? And would you not feel disappointed and grieved, if they passed by on the other side? Well then, brethren, "all things whatsoever ye would that men should do to you, do ye even so to them."

Think of the strong sympathy, of the ardent and operative affection of primitive times. What sacrifices were not the early converts to christianity, ready to make, for the relief of their destitute and suffering brethren? How many cheerfully sold all that they had, to feed the hungry and clothe the naked? How did the disciples at Antioch think it their duty to act, when the brethren in Judea needed relief? Every man, according to his ability, determined to send it. How much stress is laid by the Apostles, in almost all their Epistles, upon this christian duty. Now, saith

Paul to the Corinthians, concerning the collection for the Saints, "As I have given orders to the churches of Asia, so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." Again, speaking of the Macedonian churches, he says, "For to their power I bear record; yea, and beyond their power; they were willing of themselves, praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the Saints."

In all this, the primitive churches did no more for one another, than it was their duty to do: and surely, if the supply of their bodily necessities demanded such sacrifices and exertions, the claims of those who are famishing at your very doors, because they have none to break to them the bread of life, are much stronger upon you. Will you not listen to their claims? We are sure, Christian Brethren, that you will. We are persuaded that your hearts have already devised liberal things; that your hands are already open. "We know the forwardness of your mind; that not a few of you were ready a year ago, and that your zeal hath provoked very many."

The consequences of our past neglect are deplorable already, and will become yearly more manifest and lamentable. The extinction of churches; the decline of religious instruction, public and in the family and in the school; the diminution of moral restraint; the prevalence of error and the profanation of the Sabbath, are evils already experienced, and to be experienced, if nothing be done to counteract their influence, with augmented power, and to a greater

extent, from year to year. A regard to self-preservation, were there no other motives, demands a universal co-operation of the churches, to stop the extending influence of this religious declension, and to strengthen the things that remain.

These feeble churches, which in past years have hung their harps upon the willows, and wept at the remembrance of better days; and said, 'the harvest is past,' are now beginning to experience the inspiration of hope.

The knowledge that this Society was about to be organized, and the hand of Christian fellowship extended to raise them from the dust, has caused tears of gratitude, and many thanksgivings and supplications to Almighty God. It has created in the midst of weakness, a vigor, which hope only could inspire, and which the expected aid can alone perpetuate. Their cries, which first entered, we trust, the ears of the Lord of Sabaoth have come to us; and we, brethren, bring their petitions to you. And will you stop your ears to their cry? Can you shut up your bowels of compassion and dash these rising hopes, and the reviving strength of sister churches?

Think what blessings you enjoy, of which they are deprived. From Sabbath to Sabbath they have no pastor to speak to them the word of life—no pastor to meet them at the table of the Lord, and lead them on from strength to strength. If they are sick, they have no pastor to visit them. If they die, they have no pastor to drop a tear over the dead, and wipe away the tears of the living—no pastor to visit their families—no pastor to visit their schools and help them to rear up their chil-



dren for heaven. In all their dwellings, and in all their affliction, they hear not the soothing voice of pastoral sympathy. Many have never heard it; and to many who have, it has been remembered as a joy departed, never to return.

All these blessings, brethren, the value of which you know not by deprivation, but by enjoyment, it is your privilege, as well as duty, to restore. The work, if all the churches will unite in it cordially, *can be done* with great ease. A sum which each church can conveniently give annually, with such co-operation as our congregations will cheerfully afford, will not fail, with the blessing of God, to put a speedy end to the captivity of every church, and turn her mourning into joy.

And who can doubt that the blessing of God will attend our exertions? Has he commanded sister churches to bear each other's burdens, and will he withhold his blessing from cheerful obedience to his own command? His promises and his providence bid us go on with unhesitating confidence, forasmuch as we know that our labour shall not be in vain in the Lord.

And if we do succeed, what a blessed work will be accomplished. Every feeble society in the State furnished with a pastor; every declining church revived, every altar reared which had been thrown down, and the extinguished fire from heaven rekindled upon it; and grateful songs in every church in the State will each returning Sabbath ascend as incense to Heaven. Have we not reason to hope, that upon these places the Lord will descend as rain? Has he in any instance failed to smile where of late years the work of restora-

tion has been undertaken? and is there not reason to hope, that by giving stated pastors, we shall in effect bestow the blessings of reiterated revivals of religion, which shall take hold on the glory of the latter day? Would you estimate the blessings which you may be instrumental in bestowing, go into one of these feeble societies and survey the moral desolation; and when your prayers are answered and your churches are blessed, go again and witness the contrast. Behold, where Zion mourned because few came to her solemn feasts, the thronged assembly. Hear the pastor from a full heart declare what the Lord has done, and behold the aged, the middle aged and the young standing up to covenant with God, and setting down together at the late vacant table of the Lord. How sweet to your soul would the thought be, that your prayers and your charities had contributed to turn a moral wilderness into a fruitful field! And how insupportable, should the tormenting thought occur, that in all this good, your prayers and your charities had had no agency!

We have not made this appeal to you, Brethren of the Churches, from any apprehension that the members of our congregations do not feel an interest in this subject, for we know that many do feel a deep interest. We only intreat, agreeably to the recommendation of the General Association, that each Church will take some order on the subject, and allow us to rely upon her agency, as an efficient auxiliary. We respectfully invite the co-operation of every individual in the state, who feels an interest in the subject, referring it to the churches to obtain such co-operation, in the way, which they may

deem most acceptable and effectual.

We close, by saying that in this appeal to the charity of the public in this state, it is neither our object nor expectation to divert any thing from the resources, which have begun to flow in other channels; but rather, by increasing the number of vigorous churches and congregations, to augment the resources of existing institutions, to come in as auxiliaries to them all.

ABEL FLINT, *Ch'm.*

NATH'L W. TAYLOR, *Sec'y.*

In our former numbers, we have given a short sketch of the Natives of Owhyhee, which are now in this country. (See page 12 and 93.) There are some interesting facts, relating to this subject, which are yet to be explained, and we trust will soon be laid before the public. We are told that the King of one of the Sandwich Isles, intrusted his Son to the care of an American Captain, 8 or 9 years since, to be brought to this country, for the purpose of being educated; the object for which he was sent, has not yet been attended to. On his arrival, the young Prince was stationed in the character of a servant, and compelled to labour for his support. At length he left his place of residence, and enlisted on board the Guerriere Frigate, and went on a cruize. He has lately returned to Boston, where he is now wishing to obtain the means of an education. The Editor cannot vouch for the truth of the foregoing statement.

If we are rightly informed, the Society for Foreign Missions, have made much enquiry after this young Prince; and we hope they will speedily make an investigation of this subject, that our Christian name may not be a stumbling block to the Heathen, who are beginning to enquire after the God we worship.

The following letter is from one of the natives of Owhyhee, now in Boston; he has been in this country several years, and is a professed disciple of the Lord Jesus. We give the letter as it was written, verbatim.

"*Boston, May 30, 1816.*

"Dear Henry Obookiah, I embrace this blessed hour to write a few lines, that i still enjoyed that

degree of health which providence granted more than i deserve, yet glory is due to him, and to all eternity. You must excuse me for not sending a letter to you before, which your kind Request that i may write without delay. When i unseal Your Letter dated 19 Sept. last 1815, did gave me a glad of heart, to see how wonderfully God prosperous us in this Gospel light parts of the World. i hope we shall always feels thankful for this free gift. O that the Lord would keep us near to him as the apple of thine eye. yes i have seen those aged Persons who still neglect the great Salvation, it is lamentable thought indeed, but blessed be God, although we are not the judge of the Heart, he can give them the Godly Repentance which is unto life, and faith in his Son, Remember the dear Redeemers words, (all that the father gave me shall come unto me and to him that cometh unto me i shall in no wise cast out)" what blessed promise are these O what immense Glory is in Christ the lord blessed many souls in Town, aded into his kingdom. i have no special object for home, to our country, but they will always be remembered by all christians prayer before God.

"I have the pleasure seen the young prince, at Charlestown, (now live with Mr Lewis Deblois the Pusser of the Navy,) i examine him who he was. he answer the king son of attoi, i ask him if he remember his father name, he said his father name Tammaah-maah but he hath forgot his tongue entirely, he been absend 9 years, been school at (Pittersburg and Worcester) and he can read. very well, and Writing Cypher &c i think this is the very young man



been looking for, he has been in states service, he was listed board the Guerere Frigate from New York. I ask him if he would like to be educated, he said he would be glad with his heart, he is about 18 years old good looking light hair if you want him to come to receive instruction you better let me know soon as you can for he want to come.

“be faithful to your own soul Be fervent in prayer that God may be glorify thereby. Remember me to Tonore and to all Requiring friends I am your in the Lord

**BENJN CORHOA**”

*To the Editor of the Religious Intelligencer.*

SIR,—“Something must be done” more than is done. If it is accordant with the plan of your paper, I want you to insert something upon the subject of distributing Tracts.

It is a fact, lamentable indeed, but true, that men, (such as most are,) will nor read their Bibles. They will not “search the Scriptures.” It is also a fact, that many, very many, have been influenced to this first step in their salvation, by reading a *Tract*. These things premised, our “field of view,” in the business of “doing good,” is enlarged almost beyond conception. I am persuaded that Christians are not sufficiently awake to this subject; and I have taken up my pen with a conviction of duty. True, it has been brought before the public, by many individuals, in a forcible manner, and many are engaging in the business, with a zeal that is worthy of general imitation, but *comparatively* nothing has yet been done. We could write volumes, in pointing out the benefits of such distribution, to families, to servants, to children, and to men of all descriptions, and yet the “half would not be told.”

Let us not be silent, then, till every intemperate man shall have had one of these faithful monitors; till every sabbath-breaker shall have been warned of his guilt; till every family shall be furnished with a bundle of Tracts; till every traveller shall make them a necessary part of his baggage; till every poor man's eye shall glisten at the little present. Ministers, Christians, Patriots, ye that wish well to your country, and its morals, I call upon you, I intreat you, to consider, to examine, to act.

From one that has begun to practice in an employment that affords pleasure almost without exertion. “For it is more blessed to give, than to receive.” K

[Our views on this subject, are happily expressed in the following extract from the last Report of the New York Tract Society. We hope the citizens of New Haven, and of every town, and village in our land, will apply the remarks contained in it to themselves, and awake from their slumbers; and that Christians at least, will feel, that “faith without works” will not save the perishing, thoughtless multitude, that are in the broad road to death.—*Ed.*]

### *Extract.*

“While much has been done, and is still doing for the promulgation of religious knowledge, by our Christian Brethren on the Eastern Continent; we have to lament, that, comparatively, little has been accomplished by the followers of the Lamb in this Western World. A few individuals in this, and in other cities and villages of our country, have, indeed, made honourable efforts in their Master's cause: but how small a proportion, we would ask, is there, of the professing Christians in this populous and opulent City, who have ever raised a finger, or contributed a cent, to promote the important object for which this institution was established?”

Let us for a moment examine the question.

The New York Religious Tract Society, requiring from its Members only the small sum of *two dollars* per annum, has been in operation during the last four years; and, in the course of that period, it has obtained upon its list about *one hundred and ninety* annual Contributors. In this number, it embraces Christians of various denominations, possessing, within the limits of the city, about *twenty* Congregations—most of which are both numerous and wealthy. The estimate, we are persuaded, would fall far short of the fact, that each of these Congregations contain *one hundred* professing Christians, who are abundantly able to contribute two dollars a year to the objects of this Society, without subtracting aught from their Contributions to other religious purposes. If this estimate be correct, the question is answered. Not *one* in *ten* of the *professed Disciples of Christ* in these Congregations, have, through the means of printing and distributing Religious Tracts, contributed even *the widow's mite* to the proportion of *his* Glory, and the interests of *his* Kingdom.

Let us glance at the subject in another light. In printing 70,000 Tracts during the past year, the Managers have exceeded

the number that their funds would warrant; but had the two thousand professing Christians contributed, each the pittance of two dollars to the object, the amount would have enabled them to print more than *half a million*. Had this number been distributed through our country, who can estimate the temporal and eternal benefit that might have resulted to a multitude of sinners, who are hastening down to the pit, shrouded in ignorance, and covered with guilt! Who can tell how many slumbering Professors might have been awakened to a sense of their privileges and their duties; how many thoughtless and profligate individuals might have been arrested in their career of impiety; how many precious and perishing souls might have been turned from their downward course, and taught the way to immortal life!

To professing Christians, in this highly favoured city, the inquiry is of serious import. Let it be remembered, that, "*Unto whomsoever much is given, of him shall much be required.*" While we are sitting at our ease, blessed with the light of Revealed Truth, supported by its promises, enjoying its comforts, and cherishing the hope of a celestial inheritance: thousands, and we may add, millions of our countrymen, are as destitute of a preached Gospel, as destitute of the Word of Life, and almost as destitute of every kind of religious instruction, as the savages of the wilderness. Let us, then, unite our efforts—let us engage with renewed ardour, in the important work of communicating the tidings of salvation to the sinful, heedless, and dying mortals around us. Let us prove the reality of our faith, by our exertions to promote the interests of the Redeemer's Kingdom. Let us manifest the sincerity of our love, by exhibiting our *compassion for the multitude, who are living without Christ, having no hope, and without God in the world.*

By order of the Board of Managers,  
ZECHARIAH LEWIS, Cor. Sec'y.  
New York, Feb. 12, 1816.

### *New England Tract Society.*

The Executive Committee of this Society give notice to the public, that for the purpose of accommodating purchasers of their Tracts, they have established their *General Depository* at Andover, under the management of Messrs. *Flagg and Gould*, the printers of the Tracts. To them, for the present, all larger orders, (such as cannot be supplied from subordinate Depositories already established) from Missionary, Auxiliary and other Societies, and Agents for Depositories, are to be sent, and payments to be made. But for the conven-

ience of Auxiliary Societies, and individual purchasers, the Committee will establish *Depositories*, in addition to those already established, with Agents to superintend them, in different parts of the United States. These *Depositories* will be kept constantly supplied with a complete assortment of the Tracts of the Society. *Seventy-nine* different Tracts have been already published, and others will be added to increase the variety. It is the aim of the Committee to have in their collection a *word seasonable* for every class of people in the United States. Purchasers will select for themselves, such as in their judgment are best adapted to the region which their charity is to supply.

The uniform price to purchasers at all the *Depositories* is fixed at *one mill* a page, or *one cent* for ten pages. The Covers are to be charged at the same rate, that is, 4 mills for 4 pages.

The *Executive Committee* of the Society for the current year, are Rev. J. Morse, D. D. Rev. J. H. Church, Rev. L. Woods, D. D. Samuel Farrar, Esq. and Mr. John Adams, Preceptor of Philips Academy.

#### *Depositories established.*

#### *Agents.*

Boston,	Mr. Isaac Bowers, 17, Cornhill.
Andover,	Mark Newman, Esq.
Bath, Me.	Mr. Zina Hyde.
Concord N. H.	Dr. Kimball.
Bridgeport, Conn.	Lambert Lockwood.
New York,	P. W. Gallaudett, Esq.
	John's-street, near Pearl-street.

#### *Anecdote.*

A gentleman driving through a neighbouring village, threw the Tract entitled "*SIXTEEN SHORT SERMONS*" at a poor woman, near the road. She took it up with seeming unconcern; but, on reading it, one of them so exactly suited her case that she became alarmed for the safety of her soul, and applied to the pious Vicar of the parish, who directed her to the *FRIEND OF SINNERS*.

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#### RELIGIOUS INTELLIGENCER.

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NEW-HAVEN.